THE
Resurrection
of *Loyalty* and *Obedience*,
out of the Grave of
REBELLION:
By the sacred Force of the Oathes
of *Supremacy* and *Allegiance*, which have lain as dead, and out of minde, for diverse years; and here raised up out of the dust, and discovered in their great inviolable Force and Power unto the PEOPLE.

For the Humbling of those that are Guilty of the Breach of them; The quelling of Rebellious Principles, and excitement unto the Duties of Obedience and Subjection, according to the Tenor of the said OATHES.

I counsell thee to keep the Kings Commandment, and that in regard of the Oath of God. Eccles. 8. 2.

And all the Congregation made a Covenant with the King in the House of God, and he said unto them. Behold, the Kings Sonne shall Reign, &c. 2. Chron. 23. 3.

For the transgression of a land, many are the Princes thereof, but by a man of understanding and knowledge, the state thereof shall be prolonged. Proverb. 28. 2.

LONDON,
Printed by *T. Mabb*, for *William Shears* in *Bedford* street neer *Coven-Garden*, at the *Blew Bible*, 1660.

R. D. Dickinson Cat. 463 # 1518 Nov. 1935 21/- (D.H.)

To His

Eccellencie the Lord Generall Monck, *General of all the Forces* of England, Scotland *and* Ireland: *The reviver of the dying hopes of theſe diſtreſſed Nations, and of the afflicted Churches therein.*

May it pleaſe your Excellency,

IF the Lord were as forgetfull of our Obligations as we are, or if he did remember our ſins no better than we do remember duties: or if our unſenſibleneſſe of our iniquities were the cure of our maladies; or if there were any ſecurity to our ſouls in our ſecurity, in our tranſgreſſions; I might expect with ſome juſtice to be cenſured, as troubleſome and impertinent, in going about to revive theſe Oathes, that have lain ſo long for dead in theſe Nations; and have been for ſo many years buried in the grave of Oblivion; or to amaze or diſquiet the Nation with the noiſe and the clamour of them: but when I have conſidered how dangerous it is for people to ſleep by the Devils *Opium*, and how much better it is, that a people ſhould be troubled, than that they ſhould be deſtroyed; and that they ſhould be deſturbed out of their moſt pleaſant ſlumbers and dreams, than that they ſhould enjoy their quiet with the dreadfull flames of Gods wrath and indignation, menaced againſt a perjured People about their ears,

R. B. Dickinson Coll. 463 # 1518 Nov. 1935 2/- (Stack).

ready to ſeize upon them, both to their temporal and eternal deſtruction. I cannot but conclude it to be much safer for them, and much more tolerable unto them, to be awaked to Repentance, by the voice of theſe Oathes, and by the diſcovery of the Obligation, that thereby lyes upon this Nation; and of the grievous ſins that have been committed, and are ſtill too much juſtified againſt them, than that they ſhould be awaked by the ſurprizal of that dreadfull judgment of God, which hangs over them for ſuch high tranſgreſſions. The law of Oathes, is one of the moſt awfull, and moſt inviolable precepts that God hath given to the world, and may ſeem to have as much of the fire of Mount *Sinah* in it, as any commandement of either Table. The ſecond Commandement hath indeed a dreadfull ſtream and floud of flaming wrath running down upon the tranſgreſſors of it, from generation to generation; but it is allayed as it were, with a flood of mercy, unto thoſe that love the Lord, and ſhew their love in obedience thereunto.

The fifth Commandment, which is the Command of obedience unto thoſe powers, that God hath ſet over us in the world, which is the importance of theſe Oathes, is the firſt Commandment, with promiſe, and ſweetned with the aſſurance of Gods bleſſing, upon thoſe that ſhall perform their duties thereunto. But the third Commandement is fortified with a wall of fire; wherein God threatneth not to hold them guiltleſſe, that taketh his name in vaine. The offence whereof, is moſt grievouſly committed in the dreadfull and hainous ſins of perjury, which is the

the mark of that flying rowle and curſe, that goeth forth over the face of the whole earth, to conſume thoſe that offend therein, *Zech.* 5. 2, 3, 4. in ſo much (that as *Wonarinus* obſerveth, out of the Book of the Jews, concerning the negative Precept) they were wont to terrifie thoſe that were to take an Oath with theſe expreſſions, *Scito totum orbem horruiſſe in illâ horâ in quâ Deus dixit non aſſumes nomen Dei in vanum, &c.* Know thou that the whol world trembled at the hour wherein God ſaid, *Thou ſhalt not take the Name of God in vain*: and all the ſins which are written in the law, God puniſheth according to the merit: But for this ſin of perjury, he puniſheth poſterity; the puniſhments of others ſins are ſomtimes ſuſpended, but this is ſpeedily puniſhed. Perjury conſumeth and deſtroyeth even thoſe things which fire cannot conſume: Since therefore there is ſo much danger in the ſins committed againſt theſe Oathes; expoſing not onely to the judgement of the ſecond Commandment, as they are the moſt horrid ſort of ſins againſt that, and to the forfeiture of the bleſſing of the fifth Commandment, as they are ſinnes of diſobedience againſt that Commandment; it can be no way ſafe for the people of this land, to be ſuffered to ſleep in ſuch grievous ſins: I hope therefore, there needs no further Apology to ſecure me from the juſt diſpleaſure of any, for that I have endeavoured to rouſe up the people of this Land, by the publiſhing of theſe Oathes, to a deep ſenſe of the great and hainous ſins that they lye under, by the violation of theſe Oathes, and to a return unto thoſe duties that they require of them: What I have done in the Explication of them, and in the

Ob-

Obſervations upon them, is in order to the diſcovering of the meaning and force of them; wherein I intend not to impoſe upon the judgement of any, but deſire they may be received according to the evidence wherewith they are offered; which I hope will appear to be ſufficient, to engage unto Repentance for theſe evill practiſes, that have been acted in theſe Nations, and are yet ſtill on foot againſt theſe ſacred Obligations, and to better performances to the future; and to excite your Excellency, whom God hath raiſed up to be an inſtrument of his glory, and of mercy unto theſe Nations; to give your countenance to this my loyall and religious endeavour, and your aſſiſtance to the deſired effect thereof: Which will be a means not onely to encreaſe your Honour amongſt men; but to bring more and more bleſſings from God, upon you and your Poſterity; by the gracious work that you ſhall do by delivering this Nation from ſo great a Sin, and from ſo great a Wrath that hangs over them for it: which is the earneſt deſire of him, who deſires to approve himſelf,

An Humble and Faithfull Servant to your

Excellency, and a ſincere Honourer

of your Worthy Proceedings.

T. W.

The Oaths of *Supremacy* and *Allegiance*; which heretofore was taken by every Member of Parliament, and all other Persons, before they were admitted to any Office of Truſt.

The Oath of Supremacy.

I A. B. *do utterly teſtify and declare in my conſcience, that the Kings Highneſs is the only ſupream Governour of this Realm, & of all other his Highneſs Dominions and Countries, as well in all ſpirituall and Eccleſiaſtical things (or cauſes) as temporal: and that no forreign Prince, Perſon, Prelate, State or Potentate hath or ought to have any jurisdiction, power, ſuperiority, preheminence or authority eccleſi-*

 aſtical

ſtical or ſpiritual within this realm: and therefore I do utterly renounce and forſake all forreign jurisdiction, powers, ſuperiorities & authorities, and do promiſe that from henceforth I ſhall bear faith & true Allegiance to the Kings Highneſs, his heirs and lawful ſucceſſours, and (to my power) ſhall aſſiſt and defend all juriſdiction, priviledge, prehemi-nence, and authority granted or be-longing to the Kings Highneſs, his heirs & ſucceſſours, and united and annexed to the imperiall Crowne of the Realm. So help me God, *&c.*

The Oath of Allegiance, *&c.*

I A. B. *Doe truly and ſincerely acknowledge, profeſſe, teſtifie and declare, in my Conſcience, before God and the World, That Our Soveraign Lord King* Charles, *is Lawfull and Rightfull King of this Realm, and all other his Majeſties Dominions and Countries,*

Countries; and that the Pope *neither of himſelf, nor by any Authority of the Church or See of* Rome; *or by any other means (with any other) hath power or authority to Depoſe the King, or to diſpoſe any of his Majeſties Kingdomes or Dominions, or to Authoriſe any Forraigne Prince to invade or annoy him or his Countries, or to diſcharge any of his Subjects of their Allegiance and Obedience to his Majeſty; or to give licenſe or leave to any of them to bear Arms, raiſe tumults, or to offer any violence or hurt to his Majeſties Royall Perſon, State, Government, or to any of his* Majeſties *Subjects within his* Majeſties *Dominions; Alſo I do ſwear from my heart, that notwithſtanding any Declaration or ſentence of Excommunication or deprivation, made or granted, or to be made or granted by the* Pope *or his ſucceſſors, or by any authority derived, or pretended to be derived from him, or his ſeed, againſt the ſaid King, his heirs or ſucceſſors, or any abſolution of the ſaid Subjects from their obedience: I will bear faith and true Allegiance to his* Majeſty, *and his Heirs and Succeſſors; and him and them will defend to the uttermoſt of my power, againſt all Conſpiracies and Attempts whatſoever, which ſhall be made againſt his or their Perſons, their Crown and Dignity, by reaſon or colour of any ſuch ſentence, or declaration, or otherwiſe; and will doe my beſt endeavour to diſcloſe and make known unto his* Majeſty, *his Heirs, and Succeſſors, all Treaſons, and Traiterous Conſpiracies, which I ſhall know or hear of to be againſt him or any of them; and I do further ſwear, that I doe from my heart, abhor, deteſt and abjure, as impious and Heretical, this damnable doctrine and poſition, that Princes, which be Excommunicated and deprived by the* Pope, *may be Depoſed or Murthered of their ſubjects, or any other whatſoever;*

and I doe believe, and in my conſcience am reſolved, that neither the Pope, *nor any other perſon whatſoever, hath power to Abſolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority, to be lawfully miniſtred unto me; and doe renounce all pardons, and diſpenſations to the contrary; And theſe things I do plainly and ſincerely acknowledge and ſwear, according to theſe expreſs words by me ſpoken; and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation or mentall evaſion, or ſecret reſervation whatſoever; And I do make this recognition and acknowledgment, heartily, willingly, and truly upon the true faith of a Chriſtian;* So help me God, *&c.*

Some breif Obſervations concerning the Oathes of Supremacy and Allegiance.

Diſcovering the great obligation that lieth upon the Conſciences of the People of this Land, binding to the performance of them, and the great and horrid Impieties that have been committed in their violation.

Obſervation I.

THat of all Obligations, that it is poſſible for the Creatures to lay upon themſelves, there is none more ſacred, none more inviolable, none of more dreadfull conſequence in the violation, none of greater importance to Religion towards God, or to the good and peace of humane ſociety; than an Oath. It being an appeale to the great God of Heaven and Earth, as a Witneſſe and a Judge of the Truth of our Aſſertions, and the fidelity of our Promiſes; together with an Obligation of our ſelves, to the forfeiture of his Mercy and Favour, and to the

the Curſe and Judgement of God upon our ſoules, in caſe we deale fraudulently and unfaithfully with him.

Obſer. II. That a publick Oath that is made by the publick Authority of a Nation, to binde the people of the Land, is of ſo great force and power, that it doth not onely binde thoſe that made it, and have taken it, but alſo all the people of the Nation, and not onely thoſe that are then in being, when the ſaid Oaths were made and taken, but alſo all their ſucceeding Poſterity, that are within the deſigne, and the purpoſe of the ſaid Oaths; as doth eminently appear by the force and power that was in the Oath, which was made and taken by *Joſhuah* and the Princes of *Iſrael*, in the 9. *chap.* of *Joſhuah*, which bound not onely *Joſhuah* and the Princes, who made and took the ſaid Oath; but alſo all the people of the land, and all their ſucceeding poſterity: as is manifeſt by comparing that paſſage in the 9. of *Joſhuah* with the 21. *chap.* of the 2. book of *Samuel*, from the 1. *verſe*, to the end of the 14 where the breach of the Oath of *Joſhuah* and the Princes by *Saul* in ſlaying of the *Gibeonites* was puniſhed in the time of *David* with three years Famine upon the land and people of *Iſrael*.

Obſer. III. That though there be many infirmities and miſcarriages committed in the making and taking of theſe publick Oathes, and although the things that they oblige unto, prove to be againſt the Intereſt of the people; and although the breach or violation thereof, hath the countenance of faire and ſpecious intents and ends, ſeemingly conducing unto the publick good of the people; yet neither all nor any of thoſe pretentions doth either make void the Obligation of thoſe Oaths, nor deliver the people from the great guilt of the ſin which is committed in the violation thereof; nor ſecure them from the dreadfull Judgment of God? As appears clearly by the ſevere proceeding of Almighty God, in the judgement that he ſent upon the people of *Iſrael*, for the breach of that Oath that was made unto the *Gibeonites*, notwithſtanding that it was obtained by a palpable lye and falſhood, aſſumed raſhly without

without consulting with God: Proved to be against a direction that God himself gave unto the people, for the destruction of those very *Gibeonites*, amongst the rest of the Nations that inhabited the land of *Canaan*, and expresly prohibiting them to make any Covenant with them, or to shew them favour, as appears, *Deut.* 7. *v.* 1, 2. and was manifestly against the consent and interest of the people, and was broken by *Saul*, in his zeal to the house of *Israel* and *Judah*, as appears, 2 *Sam.* 21. *v.* 2. which yet was punished with so great a judgment, as three years Famine upon the children of *Israel*, and could not be expiated without the destruction of divers of the posterity of *Saul*

Obser. IV. That the custome of Oaths made unto Princes by the people, is no act of unlawfull Tyranny or Oppression, but hath its foundation and warrant in the word of God, as in the 2 *Kings* 11. *v.* 4. 17. Where *Athaliah* had usurped the Kingdome, was deposed and slain, and the people were engaged in an Oath and Covenant unto *Joshuah* the lawful Successor in the Kingdome, by the means of *Jehoiada* the Priest: and in the 8. of *Ecclesiastes v.* 2. Obedience unto the King is required of the people, in regard of the Oath of God; and in the 17. of *Ezekiel v.* 13, 14, 15, 16. as also in the 18, 19, 20. *verses* of the same Chapter, you finde God severely threatning the breach of that Oath of Fidelity that was taken by *Zedekiah* unto the King of *Babylon*, notwithstanding he was an enemy to the truth of God, and a great oppressor of the people.

Obser. V. That the Oaths of Supremacy and Allegiance must needs be allowed to have in them all that sacred force and binding power that hath been before mentioned, to binde the people of these Nations, and all their succeeding posterity, either to the just and faithfull performance of them, or to the undergoing of the dreadfull Judgment of Gods wrath and eternal indignation, which is invoked upon the breach of them, if it be not prevented by timely repentance, and that upon these severall Considerations.

1. Be-

1. Becauſe theſe oaths were made & taken by the publick authority of theſe Nations, who in that and other publick acts did repreſent the whole people of the land.

2. Becauſe they are not avoydable by thoſe infirmities that have been formerly noted in the oath of *Joſhua*, and the Princes of *Iſrael*, which as they cannot be imputed unto theſe Oaths, ſo neither if they were imputable unto them, would they be invalidated thereby.

3. Becauſe theſe oaths appears now clearly enough by the ſad conſequences of their violations not to ſtand oppoſite to the intereſt of the People, but to conduce exceedingly thereunto, and if it were otherwiſe; the validity of an Oath doth not depend upon the compliance with politick intereſt, as hath been before ſhewed, but ſtands firme and binding with a *non obſtante* thereagainſt, ſo that no pretence of the miſtake or change of intereſt can be pleaded in barre to the obligation of theſe Oaths.

4. Becauſe the force of theſe Oaths cannot die of age, no more then the Oath made unto the *Gibeonites* did, in all that time, which interceded between *Joſhua* and *Saul*, but are ſtill in as great and full force and power for the binding of conſcience, as if they had been made and taken but yeſterday or this very hour.

5. Becauſe no ſpecious pretences of the good of the people to be obtained by the breach of them, nor fair intention of thoſe that violate them, can either juſtify them or diſcharge from their obligation, as is manifeſt in the caſe before propounded,

So that by all that hath been ſaid, theſe Oaths of Supremacy and Allegiance do remain at this day in their full force and vigor, to bind the people of this land, and their poſterity unto the King and his Heirs and Succeſſours, to all intents and purpoſes, for which they were firſt made, and that under the penalty of eternal deſtruction, if they ſhall wilfully continue in the breach thereof.

Obſer. VI. Obſerve that no ſucceeding Oath, or Covenant, Proteſtation, or Ingagement whatſoever, that doth either contradict or limit a precedent lawfull Oath, can either

either be lawfully taken, or being taken, is of any force at all, either to make void, or diminish, or circumscribe the force of the foregoing lawful Oath: For Oaths are not like Wills and Testaments, which being but the free declarations of the present wills of them, that make them are controulable by any succedent declarations, or Testaments, so that the last Will doth prevail against all that have gone before it; but Oaths and promises and obligations, whereby we bind our selves to others, whether God or man, put such limits and bounds upon our wills, that we have no power to contradict or limit them by any succedent Oaths, or obligations whatsoever. But the first lawfull Oath stands firm and inviolable against all that shall be taken afterwards, in the whole, and in every part, and the full extent of the tenor thereof: otherwise an Oath were not an end of all strife, as it is declared to be, *Heb.* 6. 16. nor were there indeed any valid security in a promissory Oath, since a succeeding Oath to the contrary, or setting limits, conditions or exceptions to the former might renew the strife, and destroy or diminish the security thereof; so that no Engagement, Covenant, Protestation or Oath of Abjuration, contrary to the Oaths of Supremacy or Allegiance can be taken, without an horrid sin against God, exposing the soul unto his eternall wrath. Or can it be at all of any force against them, though they should be never so oft taken: neither can that limitation in the Covenant, wherein they oblige themselves to the preservation of the King, in the maintenance of the true protestant Religion, the priviledges of Parliament, and the Liberty of the *Subject*, limit or abate the force of those absolute obligations, whereby all Subjects are obliged to the King and his lawful Heirs and Successors, which are upon them by the Oaths of *Supremacy* and Allegiance; but as such limitations look very unhandsomely; so they have not at all any force of abatement in them, but ought to be abhord, disclaimed & rejected by all honest Subjects and Christians, as an evil gap opened to rebellion and sedition to those that have a mind to make such an evil use thereof,

thereof, under pretence that the King doth (that which indeed he ought not to do) either depart in any thing from the true Religion, or violate the Priviledges of Parliament, or the Liberties of the Subject.

Obser. VII. That those fore-mentioned Oathes, as they have a binding influence upon all; so especially, do they bind those, who have personally and solemnly taken them, and are enjoyned thereunto, by the laws of the Land, and must have a peculiar influence obligatory upon them in the execution of those Offices or places, and in the performance of those Acts and Operations, which they doe by law enter upon, with the solemn taking of those Oathes, so that whatever they shall do therein contrary thereunto, are not onely grievous and perjured sins, but are to be lookt upon in religious reason, as utterly void, and of none effect, as those wherein they exceeded their limits, and broke the bounds of that power and authority which was committed unto them, which were circumscribed unto their operations as the sphear of their activity, by those Oaths which they took at their entrance thereupon; for it is neither religious nor reasonable, that any man or society of men should have power to act against the lawfull Oaths that they have taken; and then if we remember that the lawfull Members of the long Parliament, did as they were enjoyned by the law of the Nation, take the Oath of Supremacy or Allegiance, every one of them personally, at or before their admittance into the House; and that in order to their entrance upon their power, to act as members of the Parlia. of *England*; it will be easie to conclude; first, how sinfull, and then how altogether invalid and forceless all those acts that they have done, or shall doe, must needs be, which are or shall be any way contrary, or in the least derogatory to the aforesaid Oathes; and how great work there is for Humiliation, both to God and his substitute; for many and sad things that have been done by some of them, as highly and diametrically contrary to those Oathes, as it is possible for actions to be contrived. The cry is so loud, I need not instance; but now to come

a little closer to the view of these Oathes, and to discover what they import and oblige unto.

Obser. VIII. That in the first clause of the Oath of *Supremacy*, the King is utterly and conscientiously declared and acknowledged upon Oath, to be the onely supream Governour of this Realm, and of all other his Majesties Dominions and Countries, as well in Spiritual and Ecclesiastical things or causes, as Temporal: Mark the supreme Governour, therefore he hath none above him, not but that he and his great Counsell together may have power to do more than he can do alone; but that none can act above him in opposition unto him. *Secondly*, The onely supreme Governor; therefore, there is none equall unto him: This admits of no rivall in the Throne, this excludes not others from Government, as his subordinate Instruments; nor doth it exclude others from being necessary assistants unto him in some acts of Government: as the making of new Laws, & the abrogation of those that have been already made; but it doth exclude all others from the supremacy, from being inabled to act above him, or contrary unto him, or without him, or his allowance in those or any other acts of Government; and this supremacy of Government in him is solemnly acknowledged in this Oath (which is both a law and an Oath of the Nation) to extend unto this Realm, and to all other his Majesties Dominions and Countries, & to all Spiritual or Ecclesiastical things & causes, as well as temporal; that is to say, as far as God hath committed either of them, unto humane & secular powers; and as to the charge and over-sight of religious matters, to see that they be rightly ordered and managed by those that are the proper instruments of Religious Ordinances; and that the true Faith be embraced, and Religious Duties purely practised by the people in his Dominions and to afford his protection, defence & encouragement thereunto, and to take order that the offices of the Church be rightly established, and furnished according to the rule of God, and that wholsome laws be provided to those ends, and decency and order be observed in Church-discipline,

and

and religious performances.

Obſer. IX. That wherein the ſaid Oath there is a religious diſclaimer & renouncing of all ſpiritual or eccleſiaſtical Juriſdiction, Power, Superiority, Preheminence, or Authority within this Realm; it doth reaſonably ſuppoſe that there is none within the Realm that hath any ſuch preheminence above the King in thoſe matters, who is before declared to be the onely ſupream.

Obſer. X. That where the people of the Land do promiſe from henceforth, That is for ever to bear faith and true allegiance to the Kings Highneſs, his heires and lawfull ſucceſſors; it binds to obedience, ſubjection and fidelity, not onely to the King in preſent being, but unto his heirs and lawful ſucceſſors, and doth bind us to them and every of them, in oppoſition to all violent uſurpers & unlawfull intruders into the Government of this Nation, that can plead no juſt eſtabliſhment from the known and fundamentall Laws of this Nation, as are all ſuch that do either by fraud or violence intrude themſelves into the power of Government.

XI. Whereas this onely bindeth the people of the Land to their power (that is the utmoſt of their power) to aſſiſt & defend all juriſdictions, priviledge, preheminence and authority granted or belonging to the Kings Highneſs, his heirs and Succeſſours, and united and annexed to the imperial Crown of this Realm; it doth highly engage all Officers, Parliament-members, Generals, Commanders, Souldiers, and all the members of this Kingdome in their ſeveral capacities, readily & diligently to afford their dutiful help and aſſiſtance to defend the King in being from all hurt and violence, and to maintain his ſtate, government and dignity againſt all oppoſers whatſoever, foreign or inteſtine, in like manner to defend the perſon, life, liberty of his Heirs, and lawful ſucceſſors, and to maintaine and aſſert the ſaid royall priviledges and preheminences unto them, and every of them, and in caſe they be fallen into any damage, or ſuffer any wrong or diſparagement in any of them; it is then the duty unto which all people are engaged by the ſacred force of this Oath, to uſe

the utmost of their power, according to their several abilities, to restore, recover and right them against all force and violence under which they suffer, which doth plainly shew what is required of all people, and especially of those that have power in their hands at this time, for the deliverance and restoring of our afflicted and oppressed Soveraign, and how highly they are obliged thereunto; and then more especially, when God doth by his signal and wonderfull providences admonish them of, and lead them on unto their duties.

Observations concerning the Oath of Allegiance.

1. OBserve, That the Nation by this Oath, doth declare, before God and the world; the power of kingly Government, is that which is established by Law in this Nation; and over that and all other the Kings Dominions, and that therfore the introducing of another form of Government, is contrary to the Law and constitution of this Nation, which the people are bound to maintain.

2. That this Regal and Kingly office is seated personally in the King for the time being, who according to the Law of this Nation is said never to die, but is presently upon his death revived, as to this kingly right and office in him also, who is the next heir to the Crown.

3. That by the expres words also of this Oath, the Nation and the People thereof, doth not onely declare; That the said King for the time being is lawful and rightful King of this Realm, and all other his Majesties dominions and Countries, and therefore not a King of courtesy, or *durante bene placito*: during pleasure; no nor yet *quamdiu se bene gesserit*, as long as he shall carry himself well in his office, and be free from exception from the multitude, or from any others, who wil take upon them to be his Judges: for then indeed he were not like to be permanent; since there is nothing more easie than for a people to be perswaded

ſwaded that they are not well governed, as judicious Mr. *Hooker* hath long agoe told us: and as long as there is pride and ambition, and inordinate affections in mens hearts, there will be diſcontented ſpirits amongſt a people, that will be ready to raiſe ſeditious clamours and accuſations againſt the Ruler: Beſides that a Government of a people is attended with ſo many difficulties, that there muſt needs be failings, and ſome real miſcarriages: In ſo much, that a people that will bear with no infirmities, nor miſcarriages in Governours, muſt upon the matter reſolve to endure none at all, and there is no miſcarriage equall unto that. But the King is by this Oath acknowledged and declared to have a lawful right of Government in him, and then whatſoever force is uſed to diveſt him of his power, or to diſable or bar him from the poſſeſſion or exerciſe thereof, is true violence, and the exerciſe of might againſt right, and ſuch as flyes in the face of God, who is the God of Juſtice and Righteouſneſs, and the great aſſerter and maintainer of the right of Kings, as that which is under him, the ſafeguard and ſecurity of all other inferior rights and proprieties, ſo that no ſucceſs of violent and illegall practices or enterpriſes, can be juſtly pleaded in barr againſt this Ruler, we will juſtify that frantick axiome or reſolution of the Son of *Beliall*, in *Wiſdom* c. 2. v. 11. Let our ſtrength be the Law of righteouſneſs; for that which is feeble, is found to be nothing worth, and this right of Kings is eſtabliſht by the word of Chriſt himſelf, who is the King of Kings, *Math.* 22. 21. and is declared to be very conſiſtent with the right of God. Give therefore unto *Cæſar* the things that are *Cæſars*, and to God the things that are Gods; where the right of *Cæſar* is aſſerted by Chriſt himſelf, though he was an Heathen, and an enemy to the Goſpell. And however that of *Ezekiell* 21. 27. (as the verſes are numbred in our Bibles) is interpreted of the right of Chriſt. Yet it may ſeem to be applied in ſome ſort by the wonderfull operations of Divine providence in this Nation, at this time, unto our preſent affairs & concernments, and to the buſineſs we have in hand; I will overturne, overturn

verturne, overturne it; untill he come whose right it is: and I will give it him; *I* am sure it stateth or at least supposeth that there is a right of Government, and of the Kingly office, and this is of so strong and adamantine a temper, that no Steel nor sword can cut it or destroy it?

4. It is declared by this Oath, that the *Pope*, neither of himself, nor by any authority of the Church or See of *Rome*, or by any other means, with any other, hath any Power or authority to depose the King, or to dispose of any of his Majesties kingdoms or dominions, or to authorise any foraign Prince to invade or annoy him or his Countries, or to discharge any of his subjects of their allegiance and obedience to his Majesty, or to give licence or leave to any of them to bear arms, raise tumults, or to offer any violence or hurt to his Majesties Royall Person, State, or Government, or to any of his Majestyes subjects within his Majesties Dominions.

Where it is observed, that the intent of the Oath, is to secure the King of the inviolable right and safety of his Government of the obedience and allegiance of his people against attempts of deposition by his subjects against Rebellion and taking up Armes by his subjects against him, as also against forraign invasions; and the said Oath declares, that the Subjects cannot be authorised unto these undutifull and disloyall practices against the King, neither by the *Pope* nor any other with him (and therefore it is supposed and implyed) not by any other without him, which inferrs thus much, that none, neither the *Pope*, nor See of *Rome*, nor any other, hath any Power to depose the King, to dispose of his Dominions, or to discharge the Subjects of their obedience or allegiance to his Majesty, or to give licence or leave to any of them whosoever they are, either single or together to do that which it is supposed *à fortiori*, without such license, they have no Power of themselves to do: *viz.* to bear Armes, raise Tumults, or to offer any violence or hurt to his Majesties Royall Person, State or Government, *&c.* Whereby this Oath, and therein the Conscience of the Nation

Nation, doth upon ſo dreadfull an Obligation diſclaime and diſavow all Power, to depoſe the Kings of this Nation in any whatſoever. As alſo all taking up Armes, Rebellion and Diſobedience againſt him; as wicked and abominable, and contrary to the allegiance of Subjects, which is aſſerted in this Oath: nor is it imaginable that the intent of thoſe that made this Oath, For the ſecurity of the King and his Government did mean, that themſelves or any others in their capacity ſhould take upon them the wicked pretence of any ſuch power, which they do here ſo much abominate in the *Pope* and others.

Obſer. V. That the Subjects of this Kingdome in this Oath, do ſwear from their heart, not to admit of any Abſolution of themſelves from their obedience to the King, but (as the very words of the Oath import) notwithſtanding any abſolution of the ſaid ſubjects from their Obedience (who ever they be that ſhould take upon them to give it them, much leſſe is it to be ſuppoſed, that they can Abſolve themſelves) to bear Faith and true Allegiance to his Majeſty, and not onely to him in being, but to his Heirs and Succeſſors; and the world knows who it is that the Law and Cuſtome of this Nation ſtates to be the Heir and Succeſſor of the King, even the eldeſt Son of the Predeceſſor.

Obſer. VI. That this National Oath, doth binde the people of this Nation, in the very expreſſe words thereof, to defend Him and Them (that is, the King and his Heirs and Succeſſors, immediately before mentioned) to the uttermoſt of their power (words of a very ſevere and exact importance, admitting of no negligence, coldneſs, or excuſes) againſt all Conſpiracies and Attempt whatſoever, (mark and tremble to think how this hath been violated) which ſhall be made againſt His or Their Perſons, their Crown and Dignity; by reaſon or colour of any ſuch ſentence or declaration (as is before mentioned of the Pope or See of *Rome*) or otherwiſe, which doth expreſſely oblige the ſubjects to appear for the defence of the King, of his Perſon and Government, againſt all attempts, againſt them by any whatſoever, or upon any pretences ſoever.

Ob.

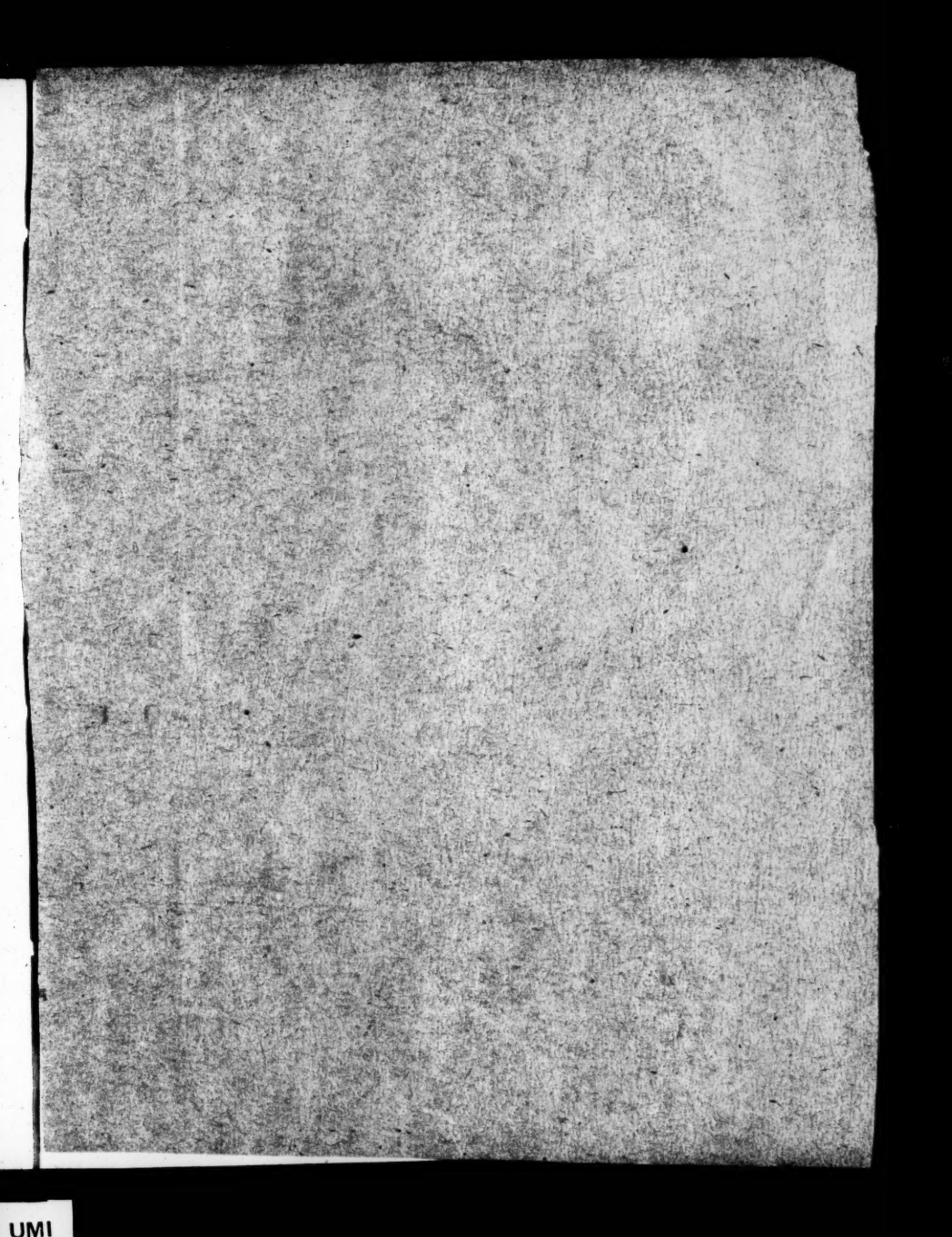
Obſ. VII. That the people of this Nation are highly obliged in the importance of this Oath, with their beſt endeavour to diſcloſe, and make known unto his Majeſty (in being) & to his Heirs and Succeſſors, all Treaſons and Traiterous conſpiracies, that they ſhall know or hear of, to be againſt the King, or any of his Heirs and Succeſſors: Where the conſpiracies which are againſt the King and his Succeſſors have the ſtile of Treaſons and Traiterous conſpiracies, for the Epithite or Title of Traiterous is not to be underſtood as a mark of diſtinction, but of aggravation; & all ſuch the people of this land are bound by thi Oath to reveal unto the King & his Succeſſors, with their beſt endeavor whenſoever they hear of them, or have any knowledge of them, to the intent, without all doubt, that they may be prevented; and the contrivers and actors brought to condigne puniſhment: and therefore all concealing of ſuch things, and much more all contriving, and acting of them, or complying with them, or abetting of them, is groſs perjury againſt this Oath, as well as treaſon againſt the King, and his Heirs and ſucceſſors.

Obſer. VIII. That in this Oath the people do with this ſacred obligation profeſs, an hearty abhorring, deteſting, and abjuration of that doctrine and poſition, as impious, hereticall and damnable; that princes which be excommunicated and deprived by the *Pope*, may be depoſed and murthered by their Subjects, or any other whatſoever; which doth undoubtedly diſclaime and abjure all depoſing and murthering of Kings by their Subjects or others, as a practice, as impious, heretical, and damnable as any ſuch Doctrine, whether they be excommunicated and deprived by the *Pope*, or no: Unleſſe any ſhall be ſo mad and wicked as to think that their Kings may be murthered or depoſed by them or others, becauſe they are not excommunicated or deprived by the Pope, as if Princes ſtood in need of the Popes deprivation or excõmunication to ſecure them from depoſition, or being murthered by their Subjects; & then it is obvious enough to any mans conſideration, how ſad and deſperate, how impious, heretical, damnable,

ble and perjurious againſt the faith and Oath of the Kingdome: The miſtake and miſcarriage of ſome hath been of late (who would have been therein alſo examples unto others) and thoſe too I think, that took this very Oath, who inſtead of abjuring the depoſing and murthering of the King, have abjured the King himſelf, & thereby (with a monſter of wickedneſs) have ſworn down the awful & lawful Oaths of Supremacy and Allegiance, their own Covenant binding them to the Kings poſterity; the Proteſtation binding to maintain and defend, according to the duty of Allegiance, together with the Laws of God and man, and all that not onely juſtice and righteouſneſs, but even mercy, compaſſion, and gratitude, and thankfulneſs, which bindeth the people of this land unto his Majeſty.

And withall it may be full eaſily diſcovered, in the view of this Oath, how wickedly forward ſome inſtruments and factours of the Jeſuites amongſt us, that thought not fit to ſtay for a ſentence of excommunication or deprivation from the Pope, but have acted theſe horrid things without it, that they have done, to the reproach of the Chriſtian profeſſion, and the ſhame and ſcandal of the proteſtant Religion, and of this Nation; I am ſorry that it is become ſo neceſſary as it is, to deal ſo plainly with them in this matter; but it is of great concernment unto them, and us in order to their ſalvation, that they ſhould be admoniſhed of their miſcarriage, that we may not own their guilt by our ſilence, when the world doth ſomuch cry out againſt them, and that they may, if it be poſſibly, repent, and be ſaved, which I do earneſtly beg of the Lord for them.

IX. Obſerve, that this national Oath, doth abſolutely diſclaim all power in the Pope, or in any other to abſolve the people from this Oath, or any part thereof, and doth renounce all pardons, and diſpenſations to the contrary, as alſo all equivocation or mental reſervation whatſoever, and all this upon the engagement of the true faith of a Chriſtian.

Lastly observe, that in that dreadfull expression in the close of both these Oaths, *So help me God*, which is uttered with the hand upon the Gospel, and sealed, as it were, with kissing that holy Book, our Interest in Gods help and Salvation by the Gospel is, as it were pawned and engaged for our fidelity therein. By all this then that hath been said, it is clear and evident how highly the people of this Nation are engaged, to perform all the duties of these Oaths unto the present King: How wicked those actions have been, that have been managed against his Father and himself? What a sad guilt of perjury there is upon this Nation? And how necessary it is, there should be a publick Humiliation for this, as well as for other grievous sins in this Nation.

FINIS.